THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI — *November 4, 1947* — VOLUME LXVI - No. 22

HAROLD L. PHILLIPS, ANDERSON, IND.

Our Savior Lutheran Church, Canton, Ohio, the Rev. E. A. Neitzel, pastor, broadcasts its Sunday morning worship over Station WAND, 900 kc., from 11:00 to 11:30.

Lightning started a fire in the steeple of First Lutheran Church near Buffalo, Nebr., the Rev. D. F. Luebke, pastor, on the evening of Sept. 9. In spite of a driving rain, the church, a frame structure built in 1906, with all its furnishings was lost.

The Rev. Herman Bielenberg, pastor of Christ Lutheran Church, Oil City, Pa., and familiar to many as photographer at conventions and other church gatherings, was awarded the Vanden Trophy by the Chicago Color Camera Club for the "slide-of-the-year." Pastor Bielenberg's slide, called "Operations Crossroads," was made at the Oil City Hospital during a leg operation and was one of 600 entered in the contest.

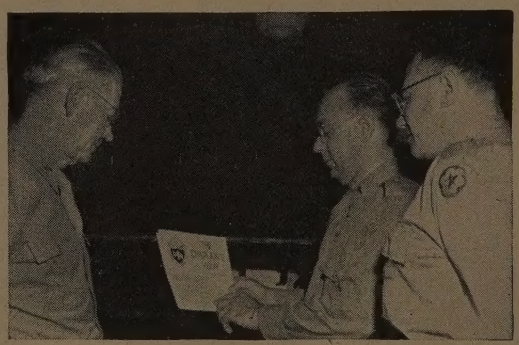
An anonymous friend of Christian education presented a new 1947 Ford school bus, accommodating fifty children, to Trinity Lutheran School, Whittier, Calif. The gift solved a problem for parents who were eager to enroll their children in the school, but were prevented from doing so by the lack of suitable means of transportation.

On June 17 newspapers throughout the United States and Canada carried the story of two Harvard chemists, Robert Wood and Charles Schramm, who synthesized protein-like molecules whose formation has until now been a mysterious property of living matter. This discovery led the press to ask and answer this question: "Can scientists create living matter?" Dr. Charles Schramm's reaction (*Christian Life and Times,* August, 1947): "I would like to go on record as saying that all these speculations by the newspapers concerning the synthesis of living matter are without scientific or Scriptural evidence." — *The Lutheran Student Pastor.*

On the occasion of its ninety-fifth anniversary, St. Paul's Church, Catasauqua, Pa. (U. L. C. A.) dedicated the largest electronic organ in the world. The instrument, built in Allentown, Pa., cost $22,000.

Another Canadian Lutheran music student has won distinction in the Toronto Conservatory of Music examinations. Ruth Pollex, the fifteen-year-old daughter of the Rev. and Mrs. A. F. Pollex, Sebringville, near Stratford, Ont., was awarded the Diamond Jubilee scholarship for the highest mark in Grades IX and X examinations in Ontario. Four years ago her sister, Judith, won the Silver Medal in Grade IX, the highest award in this grade for non-resident students. Both are nieces of Prof. W. E. Buszin of our St. Louis Seminary.

Twenty-four Estonian refugees who crossed the Atlantic from Gothenburg, Sweden, to Savannah, Ga., in a forty-three-foot fishing sloop in seventy-five days, arrived in New York on Sept. 18. With one exception, the fourteen men, nine women, and a thirty-month-old boy are Lutherans. They are now at Ellis Island and are being looked after by Miss Isolde Eland, a worker of the Board of Social Missions of the United Lutheran Church in America. There is hope that the refugees will receive permission to stay in our country, since President Truman last year by special order granted this privilege to forty-eight other Estonians under similar circumstances.



Lutheran Chaplains at Chaplain School, Carlisle Barracks, Pa. Lutheran chaplains take prominent part in production of a new weekly Army publication, *The Chaplain's Hour,* each number of which contains material for one lecture on citizenship and morality for the use of chaplains in the field in instructing military personnel. L. to r., examining the first issue are: Chaplain (Colonel) Gynther Storaasli (Norw. Luth. Church), Commandant of the Chaplain School, Carlisle Barracks, and chairman of the editorial board; Chaplain (Major) Martin H. Scharlemann (Mo. Synod), editor in chief of *The Chaplain's Hour;* and Chaplain (Lt. Col.) Arthur Carl Piepkorn (Mo. Synod), member of the editorial board

Members of St. Paul's Ev. Lutheran Church, Melrose Park, Ill., friends, and relatives recently joined Mr. Ferdinand Jeschke in a service of thanksgiving on his hundredth birthday anniversary. After the service followed a banquet in the parish hall, with over 300 in attendance, at which Mr. David Levinger, vice-president of the Western Electric Co., was the main speaker. The Rev. P. L. Kluender, senior pastor, and Mr. Wm. Busse, member of the Mount Prospect congregation and commissioner of Cook County, also spoke. The picture shows Mr. Busse at the right, and next to him Mr. Levinger. Mr. Jeschke is a pensioned employee of the Western Electric Co. He still attends church regularly and, if possible, walks to the services. A wooden leg, which he had for the major part of his life, does not prevent him from kneeling at the Communion rail.

Mr. Ferdinand Jeschke, Centenarian, Receives Congratulations

Grace Lutheran Church, Mart, Tex., recently had the unusual experience of receiving into membership a couple, Mr. and Mrs. Fred Petersen, whose combined age totals 177 years. Both are natives of Norway, and since they are unable to attend services, their pastor, the Rev. John L. Herzog, ministers to them privately.

The Rev. Paul C. Barth, Director of Public Relations at KFUO, recently solicited larger gifts in two small congregations, the one with a communicant membership of 158 and the other 170, located approximately 750 miles from St. Louis, where KFUO is not heard regularly. Convinced that KFUO is a powerful missionary agency of the Missouri Synod, the members of these two congregations underwrote the present KFUO Expansion Program to the amount of $7,000 and $8,000, respectively. Pastor Barth has had similar gratifying experiences in his work at even far greater distances from the headquarters of KFUO.

G. V. S.

Published biweekly by Concordia Publishing House, St. Louis 18, Mo. Subscription price, $1.25 per annum anywhere in the world, paryable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918

Direct requests for **CHANGE OF ADDRESS** and all other business matters to **CONCORDIA PUBLISHING HOUSE, St. Louis 18, Mo.** Three weeks' notice required. Changes cannot be made without old address as well as new. Please furnish an address stencil impression from a recent issue if you can, and note postal zone number for your new address if city requires it

PRINTED IN U. S. A.

Volume LXVI
No. 22

THE LUTHERAN Witness

November 4
1947

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER
Research Assistant: KARL KRETZMANN

Editorial

Stir Up Thy People, O Lord!

In the beginning of the church year, during the season of Advent, we have the so-called "Stir Up Collects." Now, as the church year draws to a close, the Collect for the Twenty-fourth Sunday after Trinity begins with the same words. At the beginning of the church year we are aware of a lethargy, a laxness, a coldness, in our spiritual life, and we ask the Lord to arouse us to renewed zeal and activity. At this time of year our attention is drawn to the Last Things, the Judgment, the Final Consummation. But as the Lord seems slow in coming, we are apt to become careless and indifferent, like the Foolish Virgins, who slumbered and slept and were not ready to meet the Bridegroom when He came. So the prayer to be stirred up, aroused, is essential. We must watch and pray. We must occupy till He come. May this Collect serve that purpose in our own spiritual life:

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people that they, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded; through Jesus Christ, Thy Son, our Lord. Amen.

W. G. P.

A Program for Our Sunday Schools

We dedicate the frontispiece of this issue to the Lutheran Sunday School. Lutheran Education Week cannot fail to recognize the work that our volunteer teachers are doing for the youngsters enrolled in our Sunday schools. The statistics on pages 150—152 of the *Statistical Yearbook* speak an eloquent language as to the numbers enrolled and the teaching force. The Missouri Synod has more than 300,000 pupils, not counting the cradle roll, instructed by more than 36,000 teachers. There is an estimated total of 40,000 pupils from unchurched homes — certainly one of the greatest missionary efforts of our Church. Our Church owes these teachers a great debt of thanks. Also in our synodical resolutions of 1947 our delegates took notice of this work. Our Board for Parish Education recommended that evangelism, or personal soul winning, be made one of the major objectives of the Sunday school. The missionary opportunities offered by the building of the Nursery (Cradle) Roll and Nursery Class was urged upon the teachers. All congregations were asked to sponsor our synodical teacher-training program, and regular teachers' meetings are to be held "in the interest of doctrinally sound and effective teaching."

Particular emphasis was laid upon the goal "Every Teacher a Trained Teacher," and Synod heard with joy that the work of the Sunday School Teacher Training Committee is receiving encouraging recognition. More than half of our Sunday school teachers were reported enrolled in courses and working for credit, and the books published in the interest of this program have been circulated to the huge total of 184,471, an average of about six for every Sunday school teacher in the Missouri Synod.

The future looks bright for a strong increase in the number of trained workers in this numerically largest educational field of our Church.

G.

True Religion and Superstition

Our dailies carry articles warning against superstition. But all that we have seen has failed to tell us what is superstition. Without defining the nature of this religious disease they simply warn against it. Perhaps they will also mention one or two of the most ridiculous of the superstitions; for instance, number 13, or the fear of Friday, black cats, and ghosts. Then there are those who classify everything as a superstition which cannot be proved and authenticated by strict, exact science. But we need more than such bare warnings and the mention of a few idle follies. Christians are especially interested in avoiding superstitions in religion. In religious teaching, that is superstition which is taught as authentic but is not based upon the Word of God; for instance, the teaching that the sign of the cross drives the devil away or that sprinkling with holy water brings you a blessing, and a thousand similar follies. And do not doubt for a minute that even teachers of science are very apt to have their own pet superstitions. A scientific truth can be demonstrated to every person who has the capacity for recognizing scientific proof in this department. Religious truth, on the other hand, can only be supported by a definite, clear word of God. If we adhere to these truths, we will easily detect superstitions and avoid them. In conclusion I would warn against the attitude that it does no harm to observe certain superstitious practices. It is harmful, and it may interfere with our duties and with our welfare. Moreover, the Bible has warned us against all deception. Through the pure truth of God's Word we are sanctified, that is, we are purified; wherefore Jesus prayed: "Sanctify them through Thy truth, Thy Word is truth."

S.

Your Thankoffering

Among the many different offerings which the Israelites were commanded to bring to the Lord there was one called the thankoffering. Whenever an Israelite had been blessed, he was to give thanks unto the Lord, not only by praising God and thanking Him in words, but also by bringing an offering to the Temple. In the New Testament, God still delights to see His people grateful for the blessings which He has bestowed upon them. This gratitude is indeed to be

expressed in words, in hymns of praise, in daily thanksgiving for God's kindness. However, our thankoffering is not to consist in mere words; it is to move us to bring an offering unto the Lord. Therefore also in the New Testament we are invited again and again to give, to be cheerful givers, to be generous givers. In the New Testament this invitation to give has been stripped of all that would seem to smack of coercion. Therefore St. Paul writes to the Corinthians concerning this matter: "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love" (2 Cor. 8:8). Then after presenting the example of the Lord Jesus Himself, He tells the Christians: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8:12). In the Old Testament the Jews were commanded to give the tenth, but we in the New Testament are not limited in that way. We should give according to the gratitude which fills our hearts. Zacchaeus, for instance, was so filled with gratitude for what the Lord had done for him that he gave one half of his goods to the poor. Of the Macedonian Christians we are told that they first of all gave themselves, their time, and their labor, and then begged Paul with much entreating that he would receive the gift which, says Paul, was really beyond their power.

God has richly blessed our Christians here in America. He has preserved us wonderfully from many calamities. Should not all this fill us with gratitude and move us to follow the example of those New Testament Christians who without any coercion were willing of themselves to give? Just so we of ourselves should be willing to give, ay, to rejoice in the opportunity offered to us to build the kingdom of God and thus also to lay up in store for ourselves "a good foundation against the time to come" (1 Tim. 6:19). S.

Judging Another Man's Motives

On this subject Dr. John H. C. Fritz has some strong thoughts expressed in his own terse language:

What motivates, impels, or persuades someone to speak what he speaks, or do what he does, we cannot tell unless he tells us. We cannot read man's heart, cannot know his thoughts. "What man knoweth the things of a man save the spirit of man which is in him?" 1 Cor. 2:11. Only God can read and analyze the thoughts of man's heart. This is a commonly accepted fact. Yet how often are we guilty of passing judgment upon what someone has said or done, assuming that we know the motive behind his thoughts or words. That is not only foolish, but, much worse, it is unkind, sinful. Great injustice is often done someone because we attribute a wrong motive to what he has said or done, and this is a very common sin. The judgment of another man's heart we should leave to the Lord; and Him no man can deceive.

These lines are worthy of every reader's attention. Most griefs of human life are caused by unkind words, and there are none more unkind than those which assign wicked intentions where nothing of the kind was in the speaker's mind. But as with all the principles of the New Testament, also this has suffered through perversion on the part of the evil-minded. Let the reader consult his own experience, and he will agree that the guilty will ever protest that his motives have been judged without excuse or warrant. It is the favorite evasion practiced by those guilty of unbrotherly acts and uncharitable, vindictive judgments. Their action or words may be ever so evidently inspired by the desire to insult and to inflict injury; yet let anyone charge them with such intentions, and their immediate rejoinder is: "You are interpreting my motives! You are judging my heart!"

It is clear that under this appeal every attack upon a brother's sincerity or integrity can find coverage. Who would ever admit that *malice* was behind the act? The principle that *actions may speak louder than words* — something no sensible person would ever undertake to deny — is to be remembered in this connection. The intention of a person's action may be so clear that a jury of 12 good and honest men will convict a person of first-degree murder. In fact, even natural law allows for the judging of guilt which consists mainly in the intention. The facts of the case make clear that no matter how strenuous the denial, there was the purpose of revenge, the motive of envy, of coveting the other man's property. And the Bible is full of incidents in which transgressors were guilty of wrongful intentions not only revealed to the all-seeing eye of God, but evident to the judgment of men. It is only where a charitable construction is not placed upon an action *which permits of charitable construction*, that we rightfully speak of an uncharitable judging of hearts, an impugning of motives. G.

"Being Found in Him"

It cannot be said too often nor emphasized too strongly that the Christian religion centers in Christ — not the Christ of some man-made religious system in which their Christ is a mere man, a non-existent entity, but the Christ revealed to us in the Scriptures, Christ, the Son of God, very God of very God, and true Man, born of the Virgin Mary, the Redeemer of all sinful mankind. To be a Christian, assured of being a child of God and an heir unto eternal life, one must be found in this Christ. What this means Paul himself, who uses the expression, explains by saying: "Not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith," Phil. 3:9. As long as man is found in his own righteousness, of which Isaiah says that it is as filthy rags, he is still under the condemnation of the Law. When he has that righteousness which is of God, the righteousness procured by Christ for sinful mankind, which righteousness man has by faith, then he is found in Christ. "Being found in Him," therefore, is a brief description of the Christian's state of grace. Whether a Christian is awake or asleep, whether he works or plays, he is found in Christ, belongs to the flock of the great Shepherd, who says: "My sheep hear My voice, and I know them, and they follow Me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all, and no man is able to pluck them out of My Father's hand. I and My Father are one." John 10:27-30. This is a great, comforting assurance that the Savior, who has redeemed us and through His Spirit made us His own, also will keep us as His own even unto eternal life. On account of the weakness of our sinful flesh we Christians still daily sin. Jesus continually intercedes for us with His heavenly Father, and His blood, shed for us, is the cleansing stream which washes away our sins. How could we Christians then consider anything of greater worth than Jesus, our priceless Treasure? How could we any longer find delight in doing that in which Jesus Himself does not delight? Why should we fret over the trials of this life and worry about the future? We should rather with joyful confidence in our Savior's care and protection look forward to His glorious reappearance when we who are now found in Him will then also be with Him forevermore.

J. H. C. F.

The Union of the Believers a Sacramental Blessing

From a Chapel Address by DR. F. E. MAYER, St. Louis

In His sacerdotal prayer the Savior speaks of a most intimate union, the union of the Father and the Son. This union is a pattern for the union between Christ and the believers and of the communion of the believers with one another. Every believer will confess with St. Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me," Gal. 2:20. Christ is the Source of my actions, the Mainspring of my life. As the branches derive their life and fruit from the vine, so Christians receive the strength for a Christian life from Christ. The union between Christ and the believers is a most intimate one. Though we do not feel it, it is still a reality, because it has been promised to us in the Gospel. Every believer has accepted the pardon offered to him in the Gospel, and as a result of this the blessed union between him and his Savior is established.

Of this indwelling the Savior assures us not only in the Word, as we have it in the Scriptures, but He also gives us the pledge and assurance of the union in His Last Supper. Here He gives us the seal that He has given His body and His blood for the remission of our sins and that He truly does dwell in us as in His temple. This is not a physical, corporeal, or magical indwelling, but a gracious, heavenly union. As certainly as God has pardoned you individually, personally, when you receive the same body and blood which was given and shed to make you God's child, so certainly will He also dwell in you. Do we make enough of this beautiful truth? Certainly, you can readily visualize what it must mean for our Christian life if we are always conscious of the fact: I am a temple in which Christ dwells. Let us therefore commune frequently and there receive the individual assurance of our union with Christ.

At the Lord's Table another union is strengthened, the union and communion of Christians with one another. "Though we are many, we are one body in Christ, for we are all partakers of that one bread," 1 Cor. 10:17. All who receive the Lord's Supper according to Christ's institution and accept Christ as their Savior enter into the most intimate fellowship with one another. At the Lord's Table we experience solitude, for the Lord takes us individually aside and assures to each one personally the forgiveness of his sin; but at the Lord's Table we also enjoy a blessed fellowship, a fellowship which binds together in one body all those who at the Lord's Table have received the body and blood of Christ as a pledge of the forgiveness of their sins. I like the European custom which is still observed in some sections at meal time. Immediately after grace is spoken, the members of the family and the guests present will rise, clasp each other's hand, and form an unbroken circle. But the fellowship established at the Lord's Table wherever the Sacrament is administered according to Christ's institution is infinitely more meaningful. It binds the believers together in one faith, one Lord, one hope. This spiritual fellowship transcends all others. It widens for us spiritual vistas, for we see not the small flock, but the vast hosts of those united in faith. As some of you will go to far-off China, India, or Africa, and others of you to widely separated areas in our own continent, remember that though you are separated in the body, yet through your Communion you are intimately united in one body. The thought of this intimate fellowship will be for us a foretaste of the blessed union we shall enjoy in heaven.

When here our pathways part,
We suffer bitter pain;
Yet, one in Christ and one in heart,
We hope to meet again. Amen.

Family Disorganization and Child Welfare

By A. DEKE, Exec. Secretary, Lutheran Child Welfare Ass'n, Indianapolis

Family life today isn't what it used to be. The truth of this statement is so obvious that it really needs no elucidation. The truth that needs to be emphasized is that the modern trend towards family disorganization has greatly affected child welfare work. When the average and normal family still stood as a solid home unit, we didn't hear much about neglected and emotionally disturbed children. True, the church agency took care of children, but the vast majority of these children were from homes where death had made them parentless. And thus in days gone by we spoke of the orphans' home, while today the program is more appropriately identified by the term child welfare.

As time went on, fewer and fewer

Educational Leaders of Sixty Years Ago

The faculty of the teachers' seminary at Addison about 1893. Standing, l. to r.: Prof. E. Homann, Prof. F. Rechlin, Prof. J. L. Backhaus. Seated: Prof. E. Krauss, Prof. Th. Brohm, Prof. C. A. T. Selle, who was pastor of St. Paul's Church, Chicago, and a charter member when the Missouri Synod was organized

The Chicago Teachers' Conference Male Chorus

which sang daily at the Convention matins, was organized in response to a request by the Convention Committee. In order to make their services possible, many of the 25 men altered their vacation plans. Teacher T. G. Naeser of St. James directed the chorus. They made eight recordings, which will be for sale shortly

orghans needed long-time care, but on the other hand, more and more dependent and neglected children from broken homes were being referred to the church agency. If these two facts are clearly kept in mind, then it should not be difficult to understand why also the Lutheran child welfare agencies have had to adjust their program to present-day conditions.

One may naturally ask: Why are there so few full orphans today who need our care? There are probably a number of reasons. First of all, there has been a marked decrease in the death rate of child-bearing mothers owing to advancements in medical science. One authority states that in the decade from 1933 to 1943 sixty per cent fewer mothers lost their lives in giving birth to children as compared to any previous decade. And at the same time our country today has more childless couples than ever before, which means that there is a tremendous demand for adoptions. Proceedings for at least 50,000 adoptions are initiated annually in our country. Authorized agencies in New York City received requests for 8,200 babies for adoption during 1946 and were able to supply only 805. Thus many orphans are legally adopted who would otherwise need long-time care by a child welfare agency. And many orphaned children, owing to independent and "black market" adoptions, never reach a licensed child care agency.

However, as the need for the care of full orphans decreased, a more than proportionate increase was seen on the other side of the picture, namely, the need to give care to dependent and neglected children from broken homes. Solving basic social problems has not kept pace with solving medical problems. Fewer deaths on the part of younger parents, but more and more of these younger parents running to the divorce courts! Fewer full orphans without permanent homes, but more children with parents living but without permanent homes!

The modern trend towards family disorganization is without doubt the basic cause. But behind the lack of family solidarity are causes which have helped to make the family what it is today.

There was a time in the history of our country when the family as a unit was self-sufficient. Father, mother, brothers, and sisters all worked together within the home to produce the things needed by the family. Then came the industrial revolution, and gradually certain members of the family began working in larger industries outside the home until finally even Mother got herself a job. Centralization of industry caused the decentralization of the home. Over-organization away from home caused disorganization within the home.

Large centralized industrial enterprises set the pattern for people to leave their homes daily. The seeking after pleasure and amusement followed suit. It became a natural and a psychological pattern for people to go away from the home for everything and anything they wanted. The home had degenerated into a "filling station with enough room on the side for overnight parking."

The tensions of the recent war and the many hasty marriages also aggravated the broken-home situation. These various unwholesome conditions have had their impact on the children of today. Certainly the children are not to blame. Where father and mother have forsaken them, we in the Church must give them the comforting assurance that the Lord has taken them up. Basically, it is because of man's pride, selfishness, and sinful folly that we are faced with the tragedy of the broken homes which has thrown countless dependent and neglected children upon the departments of public welfare and the public and private children's agencies.

The Lutheran child welfare agencies must always be conscious of their obligations to the unfortunate children entrusted to their care. These children have been redeemed by Christ, they are eternally precious in His sight, therefore we in the Church dare not fail them. Even though many of these children have living parents, the Church must nevertheless see to it, where parents have failed to meet their God-given responsibilities or for certain reasons are unable to meet them, that the children are led to the loving arms of the Savior and are given a fair chance in life. That is the challenge of child welfare work today. And now that Synod has decided officially to put social welfare into its program, we can see a bright day ahead where the church agency, more than ever before, will be able to meet the challenges of the many social problems with an overall program so well co-ordinated and integrated as to give the best service possible.

From the Cradle —

(EDITORIAL NOTE. — Our Board for Parish Education pleads for a Bible-centered Christian training "from the cradle to the grave." That education must begin in the cradle is not news to most Christian parents, but the wide implications of the principle and its literalness has not often been stated as well as by Lecomte du Noüy in *Human Destiny*,* from which we reprint the following significant passage.)

It is only during the most tender age that the character can be formed.

When we speak of beginning education in tender childhood, we mean in the cradle. We realize that this will shock the sentiments of many parents and especially of mothers, who will object that it is exaggerated or impossible. We do not think so; they do not realize the important part played by unconscious egoism in their love. The smile, the joy of their child, gives them so much pleasure that they do not have the courage to impose at the start the disciplines which will have to intervene one day, and will become more difficult and painful to apply as the child grows older. Even though they are ready for any sacrifice, they are often weak, and the moral formation of the child is thus rendered much more painful later on, both for themselves and for him. We will not speak of the laziness of the parents which unfortunately often intervenes. It is much less tiring and nerve-racking to give a child its milk as soon as it cries, or take it up in one's arms, than to let it yell. If the mother weakens only once, the child does not forget and soon becomes unbearable.

I foresee the objections of parents who will say, "It is impossible to be strict with a baby in the cradle or with a one- or two-year-old child. It is too young to learn and does not understand." That is a gross error. First of all, a child three months old can learn perfectly. It is not a question of being severe, but of being patient, stubborn, more stubborn than he. And secondly, it does not need to understand; it is even necessary that it should not understand, for it is precisely at this time that one must impose habits that will have to be contracted one day, no matter what happens. Besides, without knowing it, mothers do take the trouble to form certain habits, when the child is still in the cradle. No child likes to be washed; yet all mothers — or almost all — teach their children to be clean, or at least try to do so, and everyone knows that this takes years. They keep — or should keep — their babies from sticking their fingers in their mouths. They make this effort for physical habits, but neglect the more necessary moral habits such as obedience. A child's reason and judgment should only begin to enter into play when he is of an age to use them, and when he possesses the necessary elements, thanks to his instruction — namely, when he is about fifteen years old. Let us not forget that his education should make him more able to live in a society which is largely Christian and that it is he who must adapt himself to it and not it to him.

Primary education must fashion the character of a child at the moment when his brain is still free from any imprint and infinitely plastic. This preparatory work must be accomplished before the impact of his dawning personality against his universe has created habits which will have to be vanquished some day. It is important to impress on him, from the very beginning, the simple rules acquired and adopted by civilization, which constitute the basis of the specifically human heritage, the tradition, faithfully preserved and slowly polished in the course of ages.

The task of the parents, or of those who assume the responsibility of the elementary formation of the child, is limited at first to the application of a small number of absolute and very simple rules. A child must learn to obey automatically. The idea that it is possible to disobey his parents must be eradicated. If he only succeeds in imposing his will once, he will never forget it and will always attempt to do so again with an infinite patience, much greater than that of the parents. Afterwards, he must be taught to control himself, by fighting against anger, impatience, tears, with gentle but inflexible firmness. Thus, progressively, and without his being aware of it, the authority of the parents will impose itself on him like a force of nature.

When a child begins to speak and to think, one must not be afraid to make his brain and his memory work. The quality of a child's memory is surprising and is rapidly lost. The co-ordinating power between his ears and his organs of speech is prodigious and rarely persists beyond the age of ten.

* Longmans, Green, and Co., New York. Price, $3.50.

The Lutheran Church in Czechoslovakia

III

During my stay in Slovakia I was the guest in the homes of both Lutheran bishops, Drs. Vladimir Cobrda and Samuel S. Osusky, as well as in quite a few of the parsonages. Thus I was able to obtain a rather varied view of the working of the Church in general and of the individual congregations. It is my conviction that even though many shortcomings are apparent, the Lutheran Church of Slovakia is nevertheless probably the most conservative and most virile Lutheran group in Europe today. In little Slovakia God's Word and Luther's doctrine pure find free course to perform the work whereunto they are sent. The pulpit, the press, and the radio, all are used to proclaim the Word of God.

The Church also maintains a theological seminary in Bratislava. The present faculty is reputed to be conservative in its thinking and teaching. To me an encouraging sign in the Church is the fact that particularly many of the younger clergy are demanding that the Church be and remain true to its Reformation heritage. We in America can assist them by supplying them with sound Lutheran literature.

The Church has outlined quite an ambitious program for itself. Among other things it was resolved to translate and publish Luther's works in Slovak, so that not only the clergy (who through their knowledge of German have access to Luther's works in the original) but also the laity might have opportunity to read and study the writings of the mighty Reformer. — Although the Symbolical Books

(Continued on page 363)

Your Bible Study Program

Are you a diligent student of the Bible? Do you daily search the Scriptures? Is Bible reading and meditation an integral part of your private devotion, of family devotion? Are you a member of a Bible Study Class in your congregation? Do you love God's Word?

Something for you to think about, and if action is necessary, then do something about it! The Lutheran Church claims to be the Bible Church and regards the inspired Word of God as the only rule and norm of faith and life. You, as an individual Christian in this church, should be versed in Scriptures so as to be able to bear witness to the faith, to be on guard against false teachers, and to order your daily life according to the Word. But, are you?

When presented with the picture of serious neglect of Bible study in our Church, the Centennial Convention of the Lutheran Church — Missouri Synod heartily endorsed and officially launched a Synod-wide Bible Study Program. This calls for action in our Southern California District by every congregation, by every pastor, by every teacher, by every layman and laywoman — yes, by you, as a member of your congregation. What are you going to do about it?

You can urge your congregation in all seriousness to make a careful survey of Bible reading and Bible study in its midst with constructive action in view. You can encourage your congregation to provide Bible classes in sufficient number for adolescents, young people, and adults, thus encouraging all communicants to participate. You can encourage the development of Sunday morning Bible classes for all communicants as a department of the Sunday school. You can attend such Bible classes.

Make the Bible class and Bible reading situation a matter of heartfelt prayer to the end that the Bible Study Program may achieve its purpose of making you and your fellow Lutheran Christians true Bible-reading Christians.

E. T. PINGEL, Executive Secretary
Department of Education, Southern California District

In the Home

1.
"As the head of the family should teach it in a simple way to his household." This oft neglected directive in Luther's Small Catechism has not been forgotten by this Christian father

2.
The home is the basic agency of Christian education. Christian parents begin very early to teach simple Bible stories, hymns, and prayers to the young child.

3.
Family devotions unite father, mother, and children in the bond of faith. In that unity of the family, religion takes on new meaning as a force in daily Christian living.

Promoting CHRIST

In the Sunday Schoo

1.
Ideally, the whole church shou be at school as well as at worsh on Sunday. Here we find childre youth, and adults—all in Sund school, at St. Paul's, San Anton Texas.

2.
Effective Christian education quires that instruction approp ate to children at various a levels be given. This is an Int mediate Class at Hope Luther Church, St. Louis.

3.
Jesus said, "Suffer the little ch dren to come unto Me." T church provides special facilit for giving young children a Chr tian education. This is the Nurse Class, of Concordia, Maplewoo Missouri.

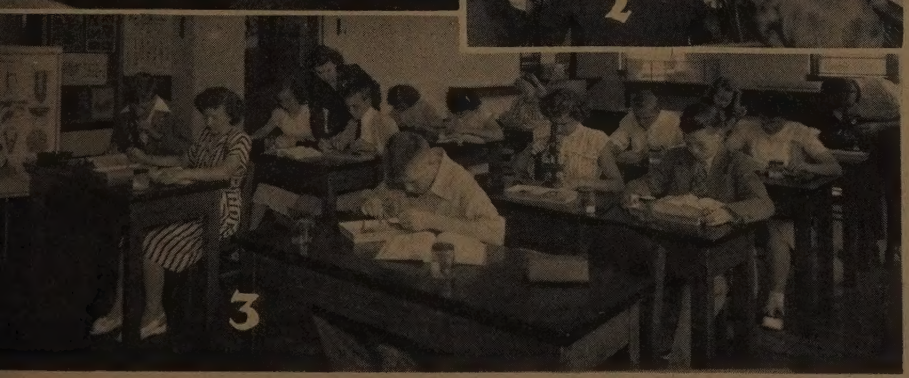
n the Parochial School

1.
Christian parents want the best possible Christian education for their children, so they make every effort to bring them to the parochial school. This is Pilgrim Ev. Luth. School, Chicago.

2.
While we have many larger Lutheran schools, many congregations have effective one-room schools. This is the modern one-room school at Clayton, Illinois, H. W. Hallerberg, Pastor, Miss Dorothy Greb, Teacher

3.
Bible study is part of the daily program in every Lutheran school. This is a class of Trinity Lutheran School, Faribault, Minn.

CENTERED EDUCATION



In Lutheran High Schools

1.
While associations of congregations or individuals sponsor most of our Lutheran high schools, some are projects of individual congregations. This is a Manual Training Class in Printing at Trinity Lutheran High School, Oregon City, Oregon.

2.
Christian parents are also concerned about providing Christian education at the high school level. In every course God's Word serves as a continual guide to teachers and pupils alike. This is a Social Science Class in the Lutheran High School at Racine, Wisconsin.

3.
In the Lutheran High School all subjects are taught in harmony with the principles of God's Word. This is a Biology Class at Lutheran High School, St. Louis.

Share Your Thanksgiving

...by giving Units for Europe

God has bountifully blessed our America.

When this year you observe Thanksgiving and offer up thanks to Him for countless blessings, remember that in other lands there are many people who have no food, no clothing, no fuel, no shelter, and no faith. Include them in your prayers.

Thanksgiving is a time of grateful reflection upon that which we have had in the past year. But all the while we are enjoying God's goodness, millions of our fellow world neighbors are eking out a miserable existence. Untold numbers of them die from starvation and its concomitant ills.

The only way in which Christians can possibly keep Thanksgiving this year is with an almost overwhelming sense of responsibility. Let us accept our plenitude not as something we are entitled to use for ourselves, but as a trust which must be shared with those that have nothing.

On this Thanksgiving Day resolve to share your bounty with unfortunates in Europe.

Our Church needs approximately two and one-half million dollars to carry on effective relief work in Europe. For that reason a "Units for Europe" plan is offered which is to realize the ingathering of such a fund. Join this "Units for Europe" plan, and help still hunger, provide warmth, and restore confidence in Europe.

One unit of this plan costs $7.50. This one unit sends an 11-pound food package, valued at about $6.00, to one of the 60,000 European families recorded in our relief office files. The remainder of the money ($1.50) is distributed proportionately into five fields of relief work, in which our Church is active, such as child feeding, orphanages, medicines, clothing, and spiritual aid. The latter five avenues of relief are carried out primarily through bulk shipments.

The Emergency Planning Council's $6.00 food package of last year has been discontinued. People who desire to send food packages through the E. P. C. to friends or adopted families in Europe may do so by purchasing $7.50 units. In this manner every donor will provide not only a food package, but will also assist in every other phase of relief work carried out by our Church.

Give "Units for Europe" now on this Thanksgiving Day lest it be too late to save the lives and souls of men.

ANSWER THEIR PRAYERS *with* $7.50 Units

Latest World Relief News

$95,000 worth of flour and lard has been purchased by the Emergency Planning Council for October food-package shipments.

Beginning with October, 1947, and continuing for six months thereafter, E. P. C. will send 40,000 or more food packages overseas per month. Weight of these monthly shipments, 225 tons, or approximately one half million pounds of vital foodstuffs. Average cost per month: $200,000.

In February, 1946, Synod's Relief Office mailed three packages of food overseas daily. In the beginning of October, 1947, it packed 1,200 packages daily, and by November it will pack 2,000 daily.

An Iowa layman who recently returned from a survey of eight European countries visited our food warehouse and complimented the selection of flour and particularly the selection of lard for our food packages. "The people in the countries that I visited abroad eat two or three meals a day without fats or oils," he said. "You cannot imagine how happy and grateful they will be to receive your gift of lard."

A freight shipment of 55,000 pounds contains army blankets, shoes, and books for Europe, via Church World Service, New York.

Our previous appeal for more clothing has received fine response. However, more is still needed. Send all clothing and shoes to

EMERGENCY PLANNING
COUNCIL WAREHOUSE
1417 North Market Street
St. Louis 6, Missouri

THE LUTHERAN CHURCH IN CZECHOSLOVAKIA

(Continued from page 359)

are available in the Czech language, the Church intends to publish them in Slovak also.

A very refreshing sight for the present-day visitor to Slovakia is the large number of Christians who wend their way to the church services every Sunday morning. With one exception there was not a service that I attended at which there was not present a capacity crowd. This condition, I was told, was general throughout the country. This is a good sign, for this had not always been the case. For those who cannot attend the church service, a complete divine service is broadcast by radio every Sunday morning. I have been in the homes of some of the people and found members of the family grouped about the radio with their hymnbooks open to the hymns being sung, joining in the congregational singing. Radios are pretty generally used throughout Slovakia.

The make-up and workings of the Church, which is State-supported, frequently appear strange to one who has known the freedom of the Church from State influence and State control. I am convinced that we would do well to seek ways and means of having closer contact with the Church of our forefathers in Slovakia. If properly carried out, with consecrated effort, our help could well serve for the strengthening of true Lutheranism in the heart of a much-confused and spiritually decadent Europe.

Detroit, Mich. ANDREW DANIEL

A $3,600,000 Budget for 1948

(Concluded from last issue)

Colleges and Seminaries

In our training camps of the Kingdom, God is giving us a growing army of young recruits. At the last synodical convention all of these training centers were encouraged to go forward and develop an even larger number of men and women, strong in truth and fine in spirit to serve the Church throughout the world.

A new wage scale for professors, in conformity with the new system of rating of professors at our institutions, was inaugurated at the Fiscal Conference. Pending further study, the new wage scale was, however, not introduced into our Seminaries.

Considerable discussion centered about the urgent need of new buildings for many of our schools. But because the issue entailed considerable study and meant an additional amount to the already greatly increased 1948 budget, it was resolved to ask Synod's Board of Directors, in consultation with a committee to be appointed by the chairman of the Fiscal Conference, and representatives of the Board for Higher Education to give further study to the raising of $1,500,000 of Synodical Building appropriation passed at the Chicago Convention, with power to call a special meeting of the Fiscal Conference if they deem it necessary.

Parish Education ($60,000)

The Parish Education Department's expanding activities were given encouragement by the conference, especially Bible study and vacation Bible schools.

Board of Home Missions in Europe ($50,000)

For the first time since the end of the war this board is able to launch out into a program in Europe, greater than ever before. Through the board's field secretary many stations in Belgium, Norway, Denmark, Switzerland, Finland, and France have been established. It is the hope of this board to utilize as much of its funds as possible in these places so that the pure Word may be spread throughout vast areas of Europe.

Synodical Sundries

In the $3,500,000 budget was also included "Synodical Sundries," amounting to $340,000. Under this heading come many items, notably such as publicity, fiscal office, insurance, conference expenses, President's office, and *Statistical Yearbook*.

Centennial Thankoffering

At the Fiscal Conference it was brought out that the Centennial Thankoffering receipts to date, as of August 31, were $1,058,039.93. This amount does not include the one third retained by the Districts. But, even with the addition of the Districts' share, the amount is considerably short of the $3,500,000 goal set three years ago.

St. Louis PUBLICITY DEPARTMENT

From a Pocket Notebook

At San Diego our young people have formed the Lutheran Information Society, particularly interested in billboard publicity for the Lutheran churches of San Diego and vicinity. . . . Since the "Each One Reach One" campaign was launched February, 1946, such items as this in the parish paper of Trinity Church, Marcus, Iowa (the Rev. Herman J. C. Grimm, pastor), continue to keep the effort alive: "Members of the congregation are requested to let the Missionary Council know of any missionary prospects they find in their neighborhood as soon as they find them." The Missionary Council is made up of representatives of the church organizations together with a Director of Soul-Saving and a Director of Soul-Winning. . . . The gems of literature quoted in the Nodak Scratch Pad, published by the Rev. E. J. F. Moeller of Bismarck, N. Dak., make this an unusual circuit publication. . . . About 40 years ago Dr. William Dallmann was riding along dust-covered Milwaukee South Side streets in a buggy with a physician friend. When they approached the corner of old Twenty-first Avenue and Mineral Street, Dr. Dallmann saw a sign on a church. The sign read: "For sale." Asking his companion to stop the vehicle, Dr. Dallmann made inquiries and rented the church. This was the beginning of Faith Church, now served by the Rev. Frank Luley and the Rev. C. A. Adler. . . . That perfect Idaho climate. All sessions of the Utah-Idaho District Walther League convention at Eden, over Labor Day, were held out of doors. . . . The editor of the Oregon-Washington District Supplement was culling the "Lutherhaven Camp Paper" and other camp publications for pertinent information and found himself confronted by names of camp characters like Boiler Britches, Stinker, Scoop, Chief Rumbling Stomach, Moonface, Jailbird, and Dishpan, and decided to look elsewhere. . . . The *Cheyenne*

County Lutheran in going over synodical statistics discovers that "Mr. Missouri-Lutheran attended divine services 39 times the last year (49 times in our District). Sounds good until we found that he got the credit for his children's and the stranger's presence. Since the communicants compose about 70 per cent of the membership, it would be more correct to say that he went something like 30 times, or about half the time." . . . At Howard Lake, Minn., the fiftieth anniversary in office was celebrated by our classmate, the Rev. Carl G. Seltz, still assisting at St. James Church. We remember him as the best Hebrew scholar in the class. All-around star student of the first class graduating from Milwaukee Concordia. He has lived to see his missionary labor make its imprint upon the great Minnesota District of our Synod. . . . "Miscellany from the Manse" is the heading of pastoral jottings in the *Redeemer Church Messenger* of Chicago. The Rev. Luther A. Schuessler is pastor of Our Redeemer. . . . At El Paso, Tex., the Rev. Paul F. Stueckler discovers the following item in a local newspaper: "A special requiem mass for two world-known Spanish toreadors who died in the ring recently will be said starting at 10 A. M. Sunday in the Templo de Nuestra Senora de Guadalupe in Juarez, Mexico. The matadors were Manuel Rodriguez ('Manolete') and Jose Gonzalez ('Carnicerito'). Bullfight fans are urged to attend the mass." Which reminds us that there has probably never been a Lutheran bullfighter. . . . A late flash from Valparaiso informs us that the total enrollment figure has reached 1,922. It seems that the laymen's committee which has carried the ball for Valparaiso University for the past twenty years is beginning to see its ship come in. (If you can improve on this mixed metaphor, you are welcome.) . . . "Four days after a recent issue of the WITNESS appeared, requests were received by me from six States for the altarware advertised therein." Harold W. Wuebben, Glenwood City, Wis. . . . Iroquois Avenue Christ Lutheran Church of Detroit illuminates one of its beautiful stained-glass windows at night by means of lights controlled by a time clock. . . . At Atlanta, Ga., the third floor of the education building of First Baptist Church becomes make-believe land each Sunday around 6 P. M. Children between the ages of 9 and 12 meet to play games, print a newspaper, act in dramatic skits, and have a grand time. When "train" is played, some children are passengers, other conductors. "Clinic," complete with candy pills, is on the schedule. Mr. H. F. Schwekendiek of Grace Luth. Church, Atlanta, accompanies the item with a remark that children in the 9—12 age group too often constitute a neglected class. . . . The Rev. Sylvester Bauer, priest of St. George Church (Roman Catholic), is organizing a membership class and sends an invitation to the Rev. E. L. Roschke, President of the Missouri Synod's Western District, inviting him to join and learn why Catholics believe in purgatory. Pastor Roschke answered the good priest and told him that he was fully informed about the Catholic Church and did not need the courses of instruction. . . . With an average of 260 persons present at the three mission Sunday services Oct. 5, our church at Holyrood, Kans., collected $3,707.05 for the expansion work of our Church. The Rev. O. F. Henning is pastor. G.

Uncle Joe's Corner

"One thing which is frequently spoken of among the young men of our school concerns the so-called contradictions of the Bible. There are those who insist that in certain places the Bible contradicts itself."

"In order not to be of those who beat the air, that is, who speak without proper knowledge of the subject, let us keep in mind that axiom which all men of sound mind accept: 'The burden of the proof rests with the affirmative.'"

"I have heard that before. But, Uncle, what do you mean by quoting it in this connection?"

"I mean just this: the one who asserts that there are contradictions in the Bible must prove his assertion. The defender of the Bible need not solve every difficulty which seems like a contradiction. True, we can solve many of these so-called contradictions. But even though we cannot explain certain seeming contradictory statements, that does not show that here a real contradiction exists. In all these centuries no one has proved that the Bible contradicts itself, although some of the keenest minds have tried it."

"I see your point, Uncle. In a discussion of this kind I need not in every case be able to explain the difficulty of the critic; if he is to uphold his contention, he must prove that two statements which seem to be opposed to each other necessarily involve contradiction."

"Just to mention one case: I have heard men point to Luke 3:31, where it is written that Jesus was a descendant of Nathan, the son of David. On the other hand, in Matt. 1:6 we read that Jesus was descended from Solomon, the son of David. There is no contradiction involved in these two statements. Nathan and Solomon lived about 1,000 years before Jesus. Their descendants intermarried, and thus Jesus became a descendant of both of them."

"Now that you called attention to this, Uncle, it is surprising that anyone would mention these two statements as involving a contradiction. Moreover, I myself know of a number of other places that are very easily solved without any forced explanation."

"Of course! There are a number of books which supply convincing explanations of nearly all of these so-called contradictions. Have you heard the story of the anvil and the hammers?"

"I think that I recall such a story. A blacksmith showed a visitor quite a number of hammers which had been worn out, whereas the anvil which they had struck so often remained as sound and good as ever. Is that the story to which you refer?"

"Yes, because it illustrates the truth that many hammers have attacked the Bible, but that holy book remains as sound and unscathed as ever, whereas its critics have turned to dust."

"But, Uncle, how about the contradictions which so many claim to exist between the Bible and science?"

"Here also, my boy, I have found that many of those who claim to know of such contradictions neither understand the Bible, nor have they conclusive proof for their so-called scientific statements."

"One of the statements which I have frequently heard is that according to science a miracle is absolutely impossible."

"Charlie, if those who make this statement mean that God cannot perform a miracle, then their assertion is perfectly ridiculous, for by saying that, they claim that God created something which He Himself cannot control or change."

"I think that this settles the point whether God can perform a miracle, but the question is: Did God actually perform the miracles of the Bible? So many claim that these miracles were really caused by perfectly natural forces, but that people mistook them for miracles or that some prophets wanted to use these wonderful occurrences in order to support their claims."

"It is true, Charlie, that there has been a difference of opinion on some occurrences recorded in Scripture. Even those who honestly believe in the evident miracles recorded in Holy Writ have claimed that in certain cases an occurrence may have been perfectly natural, while other equally sincere and intelligent students of the Bible have designated these same occurrences as miraculous."

"Uncle, what do you think of some of the so-called miracles of today, the wonderful hearing of prayer, the miraculous cure of disease, of which we hear so much?"

"We need not believe everything that someone tells us. If someone claims to have experienced a miracle and he does not use it to support false doctrine, he may continue to believe his experience to be the intervention of God Himself, but I am not required to believe in these so-called miracles as we believe in those miracles which are attested by God Himself."

AMONG OUR CHURCHES and SCHOOLS

Installation of Two New Professors

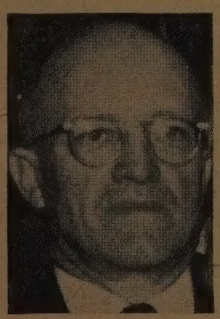
The installation service for Profs. O. E. Sohn and W. E. Buszin as professors at Concordia Seminary was held at the Evangelical Lutheran Church of the Messiah, St. Louis, on Sunday afternoon, Oct. 19, in a choral vespers. The Rev. G. W. Wittmer, pastor of Messiah Church and a member of the Seminary Board of Control, preached the sermon on Eph. 5:25-27, speaking on the manifestation, the motivation, and the consummation of Christ's love for the Church. The Rev. A. C. Doerffler performed the rite of installation. The Seminary Chorus, led by Dr. Wm. B. Heyne, chanted Psalm 121 and sang Bach's "I Know My God, and I Rejoice." Prof. L. W. Spitz, the Rev. R. C. Boedecker, assistant pastor of Messiah Church, and the undersigned served as liturgists. W. G. POLACK

Otto E. Sohn

The new incumbent of the chair of pastoral theology, Otto Emanuel Sohn, is a native of Detroit, where he was born Oct. 10, 1894, the son of Teacher and Mrs. G. Bernhard Sohn. He attended Zion Lutheran School and after confirmation entered Concordia College, Fort Wayne, graduating in 1913. He graduated from Concordia Seminary, St. Louis, with the 1917 class.

His initial call took him to First Salem Church, Sherman Township, Mich. In 1919 he accepted the call of Trinity Church, Berrien Springs, and of St. Paul Church, Niles, serving both congregations until 1925 and then the latter only, until 1930. In 1929 he also founded Redeemer Church in Buchanan, five miles west of Niles.

In the fall of 1930 he accepted the call to St. Paul Church of Flint, Mich.,



which he served until his call to the Seminary this summer. During these 17 years the mother church in the thriving Vehicle City enjoyed a steady growth, the membership increasing from 500 to more than 1,100 communicant members, besides releasing many to the four daughter congregations in that city. In 1940 a modern four-room school was erected.

In addition to his parish work, Rev. Sohn also served the church at large in various capacities. He was Visitor of the Frankenmuth Circuit for eleven years and was a member of the District Church Extension Board. In 1941 he was appointed member of Synod's Army and Navy Commission, the appointment having been renewed since the recent convention of Synod. He was joined in holy wedlock to Johanna Reiher of Detroit. There are seven children, one of which, a son, is teacher in Immanuel Lutheran School, Memphis, Tenn.

Walter E. Buszin

Walter Edwin Buszin was born Dec. 4, 1899, in Milwaukee, where his father was principal of St. Peter's Lutheran School (Wisconsin Synod). Six years later he moved with his parents

to Chicago. Here he was confirmed in First Bethlehem Church, from whose school he graduated before taking up his studies at Fort Wayne (1914). In 1919 he entered the St. Louis Seminary. Two years were spent in a Northern Illinois supply field. After graduation in 1924, he devoted a year to graduate work at the Seminary, earning his S. T. M. degree. He then taught at our Springfield Seminary for two years. Realizing that the Church needs theologically trained men in the fields of church music and liturgics, he entered the School of Music of Northwestern University, where Peter C. Lutkin was one of the instructors. He later became a pupil of Wilhelm Middelschulte. Six years (1929—1935) were spent teaching at Bethany College, Mankato, Minn. The years 1935—1937 were devoted to acquiring his master's degree in sacred music at Union Theological Seminary and Columbia University in New York. Thereupon he joined the High School faculty of our Fort Wayne Concordia. Two years later he became a professor at the Fort Wayne college, teaching Latin and Greek and organizing the music department. In 1945 Professor Buszin was called to River Forest and shortly after was made chairman of the music department of Concordia Teachers College. After serving there a year and a half, Professor Buszin was called to our St. Louis Seminary to teach liturgics, hymnology, and homiletics. He has served on numerous committees and is well known as an editor of church music.

Pastors and Teachers of Two Districts Meet for Jubilee Conference

Twenty-five years have elapsed since the old Nebraska District, organized in 1882, was divided into the Southern Nebraska District and the Northern Nebraska District. To commemorate this event and to praise God for all His blessings during the past 25 years, a joint conference of pastors and teachers of both Districts met on three days during the latter part of August in Seward, Nebr.

In the opening service with Holy Communion in St. John's Lutheran Church, Dr. J. W. Behnken occupied the pulpit. The committee on arrangements provided a very attractive folder in a silver jacket, containing the order of the opening service, the program of the conference, the complete roster of all pastors and teachers belonging to the two Districts, besides four pictures of the first two and the present two District Presidents. Several of the old veterans in our Districts were in attendance and in spite of their advanced age showed a keen interest. It was a most impressive moment when Dr. C. H. Becker, former President of the old Nebraska District, now nearly a nonagenarian, ascended the rostrum at the opening session to read the Scripture lesson and offer up an appropriate prayer for the occasion. Another veteran of the Cross and erudite theologian presented an interesting history of the old Nebraska District from 1882 to 1922. He was the Rev. A. A. Schormann, a native of Saxony, who surprised all with his practically faultless enunciation of the English language, clearly understood and audible in the remotest corners of the college gymnasium.

The history of the Southern and Northern Nebraska Districts from 1922 to 1947 was presented by the Revs. A. F. Wegener and E. T. Otto, respectively. A very instructive exegetical essay on 1 Cor. 3:10-17 was delivered by Pastor W. C. Rehwaldt. Pastor W. F. Peters treated the practical implications of the doctrine of the call. Dr. J. W. Behnken and the two District Presidents, I. C. Heinicke and W. E. Homann, reported on the recent Centennial Convention in Chicago. Pastor O. Decker presided as chair-

man, and Pastor P. W. Sellmann served as secretary. The latter recorded 192 pastors and 84 teachers in attendance. Liturgists during the sessions were Dr. C. H. Becker and Pastors W. G. Ditzen, F. Evers, and A. Ollenburg.

One afternoon our teachers conducted a separate meeting in the college chapel, where Teachers M. Maehr and M. P. Schormann led the discussions on the Centennial essay by Kramer: "The Growth and Development of Lutheran Schools in Our Synod." One evening on the college campus an open-forum discussion on certain world issues was led by Dr. O. P. Kretzmann of Valparaiso, Prof. A. O. Fuerbringer of Seward, and Prof. Albert Moeller of Concordia, Mo.

A fine brotherly spirit prevailed among all present, everyone being interested in the same work and fully determined to continue to work shoulder to shoulder in both Districts for the common interests of the Kingdom.

HERM. C. MOELLERING

A New Church in Greater St. Louis

While Harold G. Johnson was still a student at Concordia Seminary, St. Louis, Mo., he took charge of church services for a small group of Lutherans in Lemay, a rapidly developing south-

Peace Lutheran Church, St. Louis, Mo.

ern suburb of St. Louis. For a year and a quarter the group, now known as Peace Lutheran Church, met in the home of Mr. and Mrs. Charles Zalaudek. Since the prospects for the further development of the congregation appeared very promising, the original nineteen members of the congregation were convinced of the pressing need of a building providing facilities for services, Sunday school, and a Christian day school.

In the erection of the building, dedicated this summer, the members of the congregation took an extremely active part. Since limestone is abundant in the area in which the church is located, the members even quarried the stones for the masonry. The building, shown in the picture, serves in a threefold capacity. The basement, in which the services are held, seats approximately 200 people. On the first floor are classrooms, in which twenty-three pupils at the present time receive their elementary training. Besides serving as church and school, the building provides living quarters for the pastor and his wife.

The congregation now numbers approximately eighty communicants and 125 souls, served by Pastor H. G. Johnson, to whom the congregation extended a call when he graduated from Concordia Seminary last June.

Within the area of Peace Lutheran Church lie Jefferson Barracks, now converted to use by civilians. Recognizing the opportunities afforded our Church among the population in the former Jefferson Barracks area, Peace Church with the aid of the Western District was instrumental in starting a school there in which there are now enrolled a total of 170 pupils in the kindergarten and the first four grades.

G. V. S.

Editorial Appointments

By resolution of Synod the faculty of Concordia Seminary at St. Louis, together with the President and Vice-Presidents of Synod, shall appoint the editors or editorial committees of THE LUTHERAN WITNESS and *Der Lutheraner.*

The following editorial staffs have been appointed:

For *Der Lutheraner:* Professors Theo. Hoyer, J. T. Mueller, Alex Guebert, O. E. Sohn; for the supplement for Germany, Prof. F. E. Mayer.

For THE LUTHERAN WITNESS: The present staff: Professors Th. Graebner, W. G. Polack, G. V. Schick, R. R. Caemmerer, M. Sommer, with the addition of Prof. L. W. Spitz. LOUIS J. SIECK

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

A Treasury of Play Ideas for Tiny Tots. By Caroline Horowitz. Hart Publishing Company, New York, 1947. 93 pages, 6¾×8¾. $1.00.

This delightful book is literally a treasury of play ideas to keep little children happy, especially on rainy days or when they are indisposed. The manual was prepared chiefly to be used by the parent. Many of the ideas do not require the parent's sustained participation. The author has included a section of play ideas for the tiniest tots (2 to 4) and some for children from 4 to 6. The third section is given to party games. Only a person with a deep interest in children could have conceived such a varied selection of games. Very attractively priced.

ARTHUR C. REPP

Marian's Book of Bible Stories. By Marian Schoolland. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1947. 343 pages, 6¼×9¼. $3.50.

Those who have tried to retell Bible stories in simple language to children of pre-school age know that it requires particular patience and skill. Here is a book that does it in a remarkable way, able even to hold the attention of a four-year-old youngster as the reviewer experienced when he used the book for home devotions. Miss Schoolland gives her readers stories that are reverent in tone and faithful to the Scripture. Of the 123 stories, 116 are taken from the Old Testament and the remainder from the New. The book will serve best as a basis for family devotions where small children are present and in classes at the third-grade level. The illustrations are excellent, but perhaps above the general reading level of the small child. A second edition will catch the misprints on page 28 ("goat" for "boat") and on page 41 ("servant"), and reconsider whether Abraham recognized his visitors at Mamre when they first approached him (page 36, see Gen. 18:3 b).

ARTHUR C. REPP

The Christmas Story in Pictures. Taken from the weekly periodical *Bible Stories in Pictures.* Concordia Publishing House, St. Louis, Mo., 1947. 30 cents.

Words cannot describe the beauty of this book, every page of which pictures a number of events connected with the birth of Jesus. In many colors and shades and with exquisite art the many Bible stories which relate what took place at that time are illustrated. We have never seen a picture book more appropriate for children at Christmas time than this book. Each of the attractive pictures is accompanied by the text which explains what happened. We hope that no child will be deprived of the joy which will fill the hearts of those who are privileged to read through these pages. It was, moreover, an excellent thought to adorn the last page with that beautiful hymn of Phillips Brooks "O Little Town of Bethlehem."

S.

Music

Reviewed by Walter Buszin

Sleep of the Infant Jesus (1647). Arr. by Van A. Christy. SSATBB. Accompaniment optional. 18 cents.

A good, though somewhat theatrical arrangement of an old French carol. Available also in a more sober arrangement for SSA at 15 cents (No. 2546). Neither arrangement is difficult.

Come Now, Ye Shepherds (8253). Arranged by Robert Elmore and Robert B. Reed. SATB. Unaccompanied. 18 cents.

A charming carol, recorded by the Trapp Family Choir. Though good folk music, it is hardly suited for a church service. Not difficult.

Praise God the Lord, Ye Sons of Men (LD8). Arr. by Cornelius Freundt. SATB. Unaccompanied. 10 cents.

We are indebted to Messrs. Bangert and Rosel for making this exquisite and simple little gem available.

A Child was Born (8128). By Robert Hernried. SSA. Unaccompanied. 15 cents.

Another example of Professor Hernried's musicianship and skill as a composer.

FINANCIAL REPORT, Receipts February 1, 1947, to September 31, 1947

Districts	Budget Accounts
1. Alberta & Br. Columbia	$ 4,034.00
2. Argentina	110.00
3. Atlantic	46,565.13
4. Brazil	5.43
5. California & Nevada	6,586.09
6. Central	149,796.37
7. Central Illinois	60,463.66
8. Colorado	6,662.36
9. Eastern	34,783.12
10. English	77,210.50
11. Iowa East	26,500.00
12. Iowa West	64,082.72
13. Kansas	23,948.48
14. Manitoba & Saskatchewan	1,442.02
15. Michigan	142,203.16
16. Minnesota	97,977.73
17. Montana	1,976.91
18. North Dakota	8,927.16
19. North Wisconsin	60,214.45
20. Northern Illinois	142,095.19
21. Northern Nebraska	18,730.19
22. Oklahoma	5,411.33
23. Ontario	9,016.00
24. Oregon & Washington	14,493.90
25. South Dakota	8,199.38
26. South Wisconsin	98,928.41
27. Southeastern	13,176.92
28. Southern	10,713.49
29. Southern California	6,724.33
30. Southern Illinois	28,861.69
31. Southern Nebraska	17,371.04
32. Texas	11,917.73
33. Western	122,061.98
Total from Districts	$1,321,190.87
From L. L. L. Endowment Fd.	28,240.64
From Other Sources	41,180.05
GRAND TOTAL	$1,390,611.56

THEO. W. ECKHART, *Financial Secretary*

A Babe is Born (1428). Arr. by Don Malin. SATB, divided. Unaccompanied. 15 cents.

A well-written and tuneful arrangement; not new, but deserves being widely used.

Shepherds Him Their Praises Bringing (B16). By Michael Praetorius. SATB. Preferably unaccompanied. 15 cents.

A simple setting of the ancient folk song *Quem pastores laudavere*, prepared by a Lutheran master.

The New Born Child of Which We Boast (B17). By Michael Praetorius. SATB. Preferably unaccompanied. 12 cents.

A short and very tuneful composition by the same master.

Advent Motet (Entrance Scene — 2d Movement). By Gustav Schreck. Edited by Olaf C. Christiansen. SSAATTBB. Unaccompanied. 20 cents.

Has been made popular by the St. Olaf Choir. Excellent music and not very difficult. We look forward to the day when Mr. Kjos will publish the rest of the motet.

The J. Fischer and Bro. Collection of Christmas Carols. 25 cents.

Christmas in Song. Compiled and arranged for SATB by Theo. Preuss. 35 cents.

We recommend these two collections. The second collection, prepared by one of our own musicians, contains no fewer than 80 pages of Christmas music.

Miscellaneous

Conference Meeting

Florida, Oct. 28—30, Trinity Church, Ft. Lauderdale. "Six Points" (continued). Forums: The New Florida District; Missions; Stewardship. C. F. Kellermann, chairman. D. Gibson, *pastor loci*. — E. F. HELMS, *Sec.*

Call for Nominations

Concordia Seminary, St. Louis, Mo.

Since the Chicago convention of Synod granted Concordia Seminary, St. Louis, two additional professorships, and since it is necessary to inaugurate one of these immediately, the Board of Control in collaboration with the Board for Higher Education herewith issues the call for candidates.

The new Professor is to teach Elements of Hebrew and Old Testament Interpretation and such courses as the faculty may assign to him from time to time. He is to be a sound and thorough theologian. It is understood that he, as all members of the faculty, must be qualified to assist with editorial work.

Each congregation is entitled to nominate one candidate for this office.

All nominations and communications relating to the candidates are to be sent in by Dec. 2 to GEORGE W. WITTMER, *Secretary*, BOARD OF CONTROL, 3543 Pestalozzi St., St. Louis 18, Mo.

Nominations

For the Professorship of Music at Concordia Teachers College, River Forest, Ill.

Mr. Herbert Bruening, Chicago, Ill.: St. Mark, Chicago; Emmaus, St. Louis; Hope, St. Louis.
Mr. Carl Halter, River Forest, Ill.: Zion, Maple Heights, Ohio; Immanuel, Milwaukee.
Prof. Victor Hildner, River Forest, Ill.: Bethany, Chicago.
Prof. Theo. Hoelty-Nickel, Valparaiso, Ind.: Trinity, Fort Wayne.
Mr. Ewald V. Nolte, Evanston, Ill.: Immanuel, Chicago.
Mr. Martin H. Stellhorn, St. Louis, Mo.: Holy Cross, St. Louis.
Mr. H. Toensing, Aurora, Ill.: Our Savior, El Dorado, Ark.; Christ, Webster Groves, Mo.; Epiphany, St. Louis; Concordia, Maplewood, Mo.
Mr. Carl Waldschmidt, River Forest, Ill.: Grace, Glen Ellyn, Ill.

All communications regarding these candidates should reach the undersigned by Nov. 29. — P. L. KLUENDER, *Secretary*, BOARD OF CONTROL, 702 North 11th Ave., Melrose Park, Ill.

Announcement

Professor Theo. H. Senne, formerly a teacher at the Lutheran High School at Milwaukee, is herewith declared ineligible for a call. — F. A. SCHWERTFEGER, *President*, South Wisconsin District.

Ground Breaking

Portland, Oreg. Luther Hall, the new administration building of Concordia Academy, June 20.

Winter Quarter at Concordia Teachers College, River Forest, Illinois

Due to the November graduations and a few emergency assignments, we will be able to accept a limited number of college students, both men and women, for teacher training only, beginning with the winter quarter, Dec. 8.

Gifted and consecrated young high school graduates who would like to do full-time work for the Savior are urged to consult with pastors and teachers on our Church's need for parish school teachers and church musicians.

For a college catalog and other information as well as application blanks write at once to ARTHUR KLINCK, *President*, Concordia Teachers College, River Forest, Ill.

Changes of Address

Pastors

Bandt, W. H., Park Hotel, Augusta, Wis.
Deffner, Donald, 2740 College Ave., Berkeley 5, Calif.
Fedcke, O. C., 448 N. Fifth Ave., Saginaw 12, Mich.
Geihsler, Walter, 1212 Griegos Road, Albuquerque, N. Mex.
Geiswinkler, F., 511 E. 11th St., South Sioux City, Nebr.
Ilten, William H., 812 Fourth Ave. S., Clinton, Iowa.
Klatt, N. E., 307½ N. Third St., Hoopeston, Ill.
Klenke, H., R. F. D., Rogers City, Mich.
Kollmeyer, Arthur T., General Delivery, Texas City, Tex.
Krueger, A. F., 477 McKinley Pkwy., Buffalo 20, N. Y.
Kruse, E. F., Hampshire, Ill.
Larsen, D. H., 315 12th Ave., Seaside, Oreg.
Lemke, W. A., 530 Fourth St. N. W., Faribault, Minn.
Mueller, Martin J., 401 Daytona Place, Elizabethton, Tenn.
Pieper, Walter A., 515 Oak St., Wyandotte, Mich.
Polzin, E. H., 20 Pries Ave., Buffalo 20, N. Y.
Prifogle, M. J., 814 Texas Ave., Mart, Tex.
Puseman, Edmund A., 3238 W. McKinley Blvd., Milwaukee 8, Wis.
Reuter, E. H., 4800 Eighth Ave., Los Angeles 43, Calif.
Rudolph, Karl, *P. em.*, 8053 E. Florence Ave., Downey, Calif.
Rudolph, L. P., *c. r. m.*, 8051 E. Florence Ave., Downey, Calif.
Schlicker, H. J., Pattison, Tex.
Schultze, F. K., Mercer University, Macon, Ga.
Seager, G. B., Arlington, Wis.
Tietjen, Ottomar H., 397 Poplar St., Laguna Beach, Calif.
Tornow, Hans R., R. 1, Kewaskum, Wis.
Ulmer, Ph., Luseland, Sask., Can.
Weller, Robert, 310 Glenn Ave., Normal, Ill.
Wians, E. A., R. 1, Algoma, Wis.
Witt, Elmer N., 300½ E. Hutchison St., Box 232, Barstow, Calif.

Teachers

Kallies, Walter J., Bonduel, Wis.
Lobitz, Walter A., 1426 St. Joe Blvd., Fort Wayne 3, Ind.
Mantey, A. E., 4782 Brighton Ave., San Diego 7, Calif.
Miller, Alb. H., *emer.*, 1020 S. Elmwood Ave., Oak Park, Ill.
Nordbrock, E. E., R. 7, Fort Wayne 8, Ind.
Schoenleber, Edward F., 4545A Flora Ave., St. Louis 10, Mo.
Seidler, Clarence C., 3917 Elm Ave., Silverton, Cincinnati 13, Ohio.
Struckmeyer, Theo., 3721A Iowa Ave., St. Louis 18, Mo.
Wegener, W. W., 1212 Griegos Road, Albuquerque, N. Mex.
Yunghans, Ernest E., 2035 Belvedere Ave., Baltimore 12, Md.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House 3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

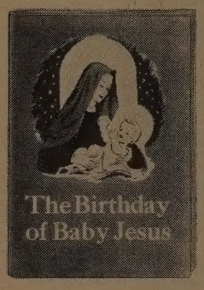
Photographs are sent at the owner's risk. For returning these to sender, arrangements must be made before they are mailed to the editorial office, 801 De Mun Ave., St. Louis 5, Mo.

BOOKS ARE LASTING GIFTS

Send CONCORDIA CHRISTMAS CARDS

Sold Only by the Children in Our Schools and Sunday Schools

CHILDREN WILL TREASURE YOUR GIFT OF ONE OF THESE WORTH-WHILE BOOKS - - -



THE BIRTHDAY OF BABY JESUS

An attractive booklet that tells the wondrous Christmas story in words the pre-school and primary-grade child can easily understand. A bright four-color picture on every page. Must be seen to be appreciated. 32 pages, 5½×7¾. 25 cents.

JESUS LOVES ME
No. 1688

A splendid booklet of prayers for children of four and five years. Excellent as a gift item for Cradle and Nursery Rolls. 16 pages, 5×6½. Full color illustrations. Single copy, 15 cents, postpaid; dozen, 12 cents, plus postage.

GOD IS GOOD

Twelve full-color pictures tell how Betty and Bob learn that God provides for little children.

WE GIVE THANKS

Betty and Bob thank God for the many gifts He has given them. The story is told in colored pictures.

IN GOD'S HOUSE

Betty and Bob go to church and learn that Jesus is the Christ Child and that God is their heavenly Father.

JESUS LOVES US

Betty and Bob learn to love Jesus, the Friend of little children. Told in colored pictures.

16 pages, 8½×11. 25 cents each

CHRISTMAS CANTATA

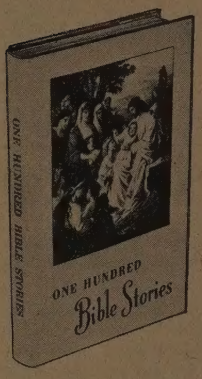
Planning a Christmas musicale? Choir directors and teachers will find in Professor Rohlfing's **Christmas Cantata** a work that has stood the test of time. It has been reprinted and is again available. Price: 50 cents; dozen, $4.80, postpaid.

NOTICE

of price change

A special Christmas announcement appeared in the last issue of the WITNESS. Since this announcement was prepared, it has become necessary to increase the price on the following items:

Lutheran Hymnal	
Style MFB	$2.50
Style MGF	4.10
Style MLD	6.75
Treasures of Hope	2.50
Lutheran Book of Prayer	
Burgundy cloth, gilt	1.50
Leather maroon	2.50
White Fabrikoid	4.00
Abridged Treasury of Prayers	
Cloth, gilt	.90
Leather	2.00
White Fabrikoid	4.00
The Burden Made Light	
The Yoke Made Easy	
Cloth cover	1.00
Family Altar	
Cloth	2.50
Leather	6.00



ONE HUNDRED BIBLE STORIES

Little hearts will treasure this richly colored book. Contains original Bible text. Every Bible story is illustrated with a picture—one hundred complete Bible stories—one hundred beautiful full-color pictures! An invaluable aid for parents in imparting the Gospel story or in reviewing the Sunday school lesson. 214 pages, 6×9. Maps. $1.65.

CHRISTMAS STORY IN PICTURES

The beloved story of the Savior's birth in comic-book style. True-to-life pictures in beautiful full-color art. The two familiar carols, "O Little Town of Bethlehem" and "Silent Night! Holy Night!" are appended. A gift that will make any child happy. 32 pages, 8½×11. Only 30 cents.

CONCORDIA PUBLISHING HOUSE

3558 South Jefferson Avenue

SAINT LOUIS 18, MISSOURI